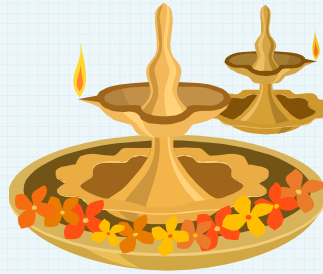


Sanskrit Subhashita Course

Dr Saroja Bhate

May 9, 2010



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Thanks

- Thanks for sending Gurudakshina to Dr Bhate
- If you have not done, we request you to do so.
- Thanks Again

Shantipatha शान्तिपाठ

ॐ सह नाववतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः ।

May (the Almighty) be favorable to both (the teacher and the student) of us together. May (He) protect both us together. May the learning of both of us be lustrous. May we both not hate any one. Om Peace Peace Peace.

Subhashita 82

तदेवास्य परं मित्रं यत्र संक्रामति द्वयम् ।
दृष्टे सुखं च दुःखं च प्रतिच्छायेव दर्पणे ॥

*tadevāsyā param mitram yatra saṁkrāmati dvayam ।
dr̥ṣṭe sukham ca duḥkham ca praticchāyeva darpaṇe ॥*

पर- Real, मित्र- Friend, यत्र- Where, संक्रामति- सं+क्रम- To reflect, द्वयम्-
Both, दृष्ट- Seen, सुख- Happiness, दुःख- Misery, प्रतिच्छाया- Reflection,
दर्पण- mirror.

तद् + एव + अस्य = तदेवास्य, प्रतिच्छाया + इव = प्रतिच्छायेव.

He is the real friend in whom both happiness and misery (of one) are
reflected as soon as he is seen just like a reflection in a mirror.

Subhashita 84

प्रारभन्तेऽल्पमेवाज्ञाः कामं व्यग्रा भवन्ति च ।
महारम्भाः कृतधियस्तिष्ठन्ति च निराकुलाः ॥

*prārabhante'lpamevājñāḥ kāmam vragrā bhavanti ca ।
mahārambhāḥ kṛtadhiyastiṣṭhanti ca nirākulāḥ ॥*

प्रारभन्ते- प्र+आ+रभ्- To undertake, अल्प- Small, अज्ञ- Ignorant,
कामम् - sufficiently, व्यग्र- Engrossed, महारम्भ- Giant undertaking, कृतधी-
Determined, तिष्ठन्ति- स्था-तिष्ठ्- To remain, निराकुल- Unperturbed.
प्रारभन्ते + अल्पम् + एव + अज्ञाः = प्रारभन्तेऽल्पमेवाज्ञाः, कृतधियः + तिष्ठन्ति =
कृतधियस्तिष्ठन्ति । कृता धीः येन सः, कृतधीः । महान् आरम्भः- महारम्भः ।

Ignorant people undertake small matters and are completely engrossed in them.
Those who are determined embark upon giant undertakings and remain
unperturbed.

Subhashita 85

खलः सर्षपमात्राणि परच्छिद्राणि पश्यति ।
आत्मनो बिल्वमात्राणि पश्यन्नपि न पश्यति ॥

*khalah sarṣapamātrāṇi paracchidrāṇi paśyati ।
ātmano bilvamātrāṇi paśyannapi na paśyati ॥*

खल- Wicked person, सर्षप- Mustard seed, पर- Other, छिद्र- Fault, पश्यति- दृश्-
पश्य- To see, आत्मन्- Own, बिल्व- *Bilva* fruit.

पश्यन् + अपि = पश्यन्नपि ।

A wicked person can (easily) detect in other faults as small as a mustard seed.
However he does not see his own (easily detectable) faults as big as *bilva* fruit.

Subhashita 86

अक्रोधेन जयेत् क्रोधम् असाधुं साधुना जयेत् ।
जयेत् कदर्थं दानेन सत्येनालीकवादिनम् ॥

*akrodhena jayet krodham asādhum sādhunā jayet ।
jayet kadamtham dānena satyenālīkavādinam ॥*

अक्रोध- Not being angry, जयेत् जि - To win, क्रोध- Anger,
असाधु- Wicked person, साधु- Good, कदर्थ- miserly, दान- Gift, सत्य- Truth,
अलीकवादिन्- A liar. सत्येन + अलीकवादिनम् = सत्येनालीकवादिनम् ।

An angry person can be won over by not being angry. One should win over the wicked by means of good deeds. A miser can be won over by giving away (gifts). One should defeat a liar by speaking truth.

Subhashita 87

नापृष्टः कस्यचिद् ब्रूयात् न चान्यायेन पृच्छतः ।
जानन्नपि हि मेधावी जडवल्लोक आचरेत् ॥

*nāpṛṣṭaḥ kasyacid brūyāt na cānyāyena pṛcchataḥ ।
jānannapi hi medhāvī jaḍavalloka ācaret ॥*

अपृष्ट- asked, ब्रूयात्- ब्रू- To speak, न- Not, अन्यायेन- Improper way, पृच्छतः-
प्रच्छ- To ask, जानन्- ज्ञा- To know, मेधाविन्- Wise person, जड- Ignorant,
आचरेत् आ + चर् - To behave. च + अन्यायेन = चान्यायेन, जानन् + अपि =
जानन्नपि, जडवत् + लोके = जडवल्लोके ।

One should not speak unless he is asked to do so. Nor should he speak to one
who asks in an improper way. In this world a wise person should behave
like an ignorant man although he knows (many things).

Subhashita 87

यदेवोपनतं दुःखात् सुखं तद्रसवत्तरम् ।
निर्वाणाय तरुच्छाया तप्तस्य हि विशेषतः ॥

*yadevopanataṁ duḥkhāt sukhaṁ tadrasavattaram ।
nirvāṇāya tarucchāyā taptasya hi viśeṣataḥ ॥*

उपनत- received, दुःख- Pain, सुख- Happiness, रसवत्तर- More pleasing,
निर्वाण- Comfort, तरुच्छाया- Shadow of a tree, तप्त- Heated, विशेषतः-
Especially. यत्+एव+ उपनतम् = यदेवोपनतम्, तत् + रसवत्तरम् =
तद्रसवत्तरम्, तप्तः छाया तरुच्छाया ।

The happiness obtained after suffering pain is more pleasing. The shadow of a tree is more comforting to him who is scorched in the heat (of the sun).

Subhashita 88

अनुकूले विधौ देयं यतः पूरयिता हरिः ।
प्रतिकूले विधौ देयं यतः सर्वं हरिष्यति ॥

*anukūle vidhau deyaṃ yataḥ pūrayitā hariḥ ।
pratikūle vidhau deyaṃ yataḥ sarvaṃ hariṣyati ॥*

अनुकूल- Favourable, विधि- Fortune, fate, देयम् – दा- to give, यतः- Because,
पूरयिता- पूर- To fill, हरि- Lord Vishnu, प्रतिकूल- Unfavourable, सर्व-
Everything, हरिष्यति- ह- हर्- To take away.

One should go on giving when fortune is favourable, because Lord is the
supplier. One should give away even when fortune is not favourable,
because (fate) is going to take away (everything).

Subhashita 89

परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम् ।
वर्जयेत्तादृशं मित्रं विषकुम्भं पयोमुखम् ॥

*parokṣe kāryahantāraṃ pratyakṣe priyavādinam ।
varjayettādrśaṃ mitraṃ viṣakumbhaṃ payomukham ॥*

परोक्ष- Behind, कार्यहन्तृ- killer of work, प्रत्यक्ष- In front, प्रियवादिन्- Sweet speaker, वर्जयेत्- वर्ज्- To abandon, तादृश- Like, मित्र- Friend, विष- Poison, कुम्भ- Pitcher, पयोमुख- with milk on the surface.

वर्जयेत् + तादृशम् = वर्जयेत्तादृशम्.

One should abandon a friend who causes harm (to one's work) behind one's back and speaks sweet words in front of one, like a pitcher filled with poison, containing milk, only on the surface.

Subhashita 90

अहो गुणानां प्राप्त्यर्थं यतन्ते बहुधा नराः ।
मुक्ता यदर्थं भग्नास्याः इतरेषां च का कथा ॥

*aho guṇānām prāptyarthaṁ yatante bahudhā narāḥ ।
muktā yadārthaṁ bhagnāsyāḥ itareṣāṁ ca kā kathā ॥*

गुण- Quality, प्राप्त्यर्थम्- To get, to acquire, यतन्ते- यत्- To put an effort,
बहुधा- Mostly, मुक्ताः- Liberated souls/ pearls, भग्न- Broken, आस्य- Mouth,
इतर- Other,
भग्नम् आस्यं येषां ते भग्नास्याः ।

How many efforts are put in by people to acquire qualities? Even the *muktas* (liberated souls/pearls) have to get their mouths broken for that purpose.
What to say of other people?

Subhashita 91

गुणैर्गौरवमायाति नोच्चैरासनमास्थितः ।
प्रासादशिखरस्थोऽपि काको न गरुडायते ॥

*guṇaiḥgauravamāyāti noccairāsanamāsthitaḥ ।
prāsādaśikharastho'pi kāko na garuḍāyate ॥*

गुण- Virtue, गौरव- Greatness, आयाति- आ या- To come, उच्चैः- High, आसन-
Seat, प्रासाद- A palace, शिखर- Top, काक- Crow, गरुड- An eagle.

गुणैः गौरवम् आयाति- गुणैर्गौरवमायाति, न उच्चैः आसनम् आस्थितः -
नोच्चैरासनमास्थितः । प्रासादशिखरस्थः अपि - प्रासादशिखरस्थोऽपि ।
प्रासादस्य शिखरम् - प्रासादशिखरम्, प्रासादशिखरे तिष्ठति इति-
प्रासादशिखरस्थः ।

One becomes great by means of virtues not just by occupying high seat. A
crow sitting on the top of a palace is not regarded as an eagle.

Thank you for attending

Send email to
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